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RELIGIOUS.

THE CHRISTIAN SABBATH.
For the Boston Recorder.
Want of information respecting the obligations of
the Sabbath.

There exists a lamentable want of scriptural knowledge and conviction on this subject. Even the religious portion of the community have too generally but very defective notions and convictions, as to the divine authority and obligation of this hallowed day; and its observance depends too much on the authority of custom and expediency and too little on the requirements and sanctions of revelation. E. Lord.

Importance of regarding the Sabbath as a divine institution.

Other means appointed for our spiritual benefit, would have but little real efficacy, without the Sabbath. Even the sacred Scriptures, the only standard of our faith and practice, and the institution of the gospel ministry, would turn to but small account, should we give up "the day which the Lord hath made," and so deprive ourselves of any regular and divinely appointed season for reading the Scriptures in private, and hearing their doctrines and precepts explained and inculcated in public. I say a divinely appointed season. A day enjoined by the authority of God is manifestly required in this case; because no consideration of mere expediency, no civil or ecclesiastical decree, and no agreement made among individual Christians, will be likely to bind the consciences or to regulate the actions of men. Unless the day of holy rest is believed to be set apart and consecrated by God himself, the current of worldly business and pleasure will at length sweep it away even from the church; so that the real and ultimate question is, whether there shall be a Sabbath at all. And even if a particular day should be voluntarily observed for religious purposes by individuals, or by a Christian community, without the belief of any divine command enjoining it; such a day would be very different, and its influence upon the minds even of good men would be very different, from what it would be, if it were regarded as an appointment of God. The same principle obtains here as in regard to the Scriptures. If we consider the Bible as a mere human production, though containing the true principles of morality and religion, it will exert but an inconsiderable influence upon us. Its doctrines and precepts will have no power over our consciences. God must command, or man will not obey.

We shall find all this verified in the history of Christendom, and particularly in the history of our own times. Who are they that trample on the Sabbath, and make it subservient to their worldly pursuits? Not merely infidels; but the generality of those who profess to respect the Sabbath, but do not regard it as a divine institution. And who are they that conscientiously and faithfully perform its sacred duties, and secure its inestimable benefits? Those who look upon it as set apart for holy purposes by the authority of God. A proper belief, that our Creator and Sovereign requires the Sabbath to be kept holy, silences the efforts of the world, bars out vain thoughts, subdues the passions, impresses a sacredness through all the hours of the day, and imparts a special influence to divine truth, whether heard in the sanctuary, or contemplated in the stillness of retirement. Without such a belief, the benefits naturally resulting from this divine institution, will not be obtained. The ministers of religion and civil rulers may unite their efforts to promote the observance of a day which is made sacred only by human authority; but they will have no prospect of success. The command to remember the Sabbath day and keep it holy, coming from man, is ineffectual. It excites no cardinal reverence. It produces no fear of transgression, except so far as outward, visible actions are concerned. No one will stand in awe of a command which is laid upon him by a being like himself. But the command to keep the Sabbath holy, coming from the Sovereign of the world, is clothed with power, and takes hold on the conscience and heart. Being the command of Him who is every where present, and whose searching eye is ever upon us, it follows us into all our secret ways, and has the same authority over us when we are removed from the notice of man, as when we are placed in the most public view. It is a motive which touches all the springs of action.

DR. WOODS,
Summary of arguments for the moral obligation of
the Sabbath.

We cannot pause here to consider the claims of the Sabbath either as a sacred, or civil institution. But when we reflect, that it was appointed by God himself at the close of creation, and given to the parents of our race as the representatives of their whole posterity;—when we hear Jehovah renewing it with his own voice amid the awful glories of Sinai, and see him engraving it with his own finger among the other imperishable and unchanged principles of the Decalogue;—when we find it not where repeated by divine authority, but enjoined almost as frequently throughout the Bible, and enforced by the same eternal sanctions, as repentance, faith in Christ, or the worship of God;—when we see it for four thousand years observed as scrupulously as any other precept of the moral law by Patriarchs, Prophets, and all the saints of old;—when we hear our Saviour distinctly recognizing it after the abolition of the Jewish economy; see the Apostles introducing it by their example among the primitive disciples, and find it observed by the great mass of Christians from that time to the present as an ordinance of God;—when we remember, that the change of the day from the seventh to the first of the week was made by Christ and his Apostles, without affecting the grand principle of consecrating one seventh part of our time to the purposes of religion;—when we reflect, that all the reasons which rendered a Sabbath necessary, or desirable to the Jews and early Christians, must continue to operate with increasing force down to the end of time;—when we consider all this, we feel compelled to regard the Sabbath as a divine institution, and its moral obligations as binding alike on all mankind in every age and country."

DR. WOODS,
Summary of arguments for the moral obligation of
the Sabbath.

Thus all the obligations that can combine to enforce a moral command on man have been found to unite in the case of the Christian Sabbath. The argument has gone on accumulating through each part of our progress. The objections have not only been overcome, but turned into additional confirmations. We have seen that from the creation to the rest of eternity, a day of weekly repose and religious worship has been appointed for man. We have seen the six days' work laid out, and the seventh day's refreshment enforced by the Almighty; first in his own example, and then by his

command. We have discovered the traces of this most ancient of institutions during the patriarchal ages. After the redemption from Egypt we perceived its re-enactment before the law of ceremonies; and its insertion in the moral law, in common with the other primary duties of a responsible creature. It enters the Mosaic economy, not as belonging to it, but as springing, with many other ordinances, from the patriarchal church. As it preceded the existence of the ceremonial dispensation, so it survived its extinction. Even during its passage through the parenthetical and temporary economy, we saw how it lifted up itself on high, above all mere figures and ceremonies. The Sabbath appears and reverences honors, distinguishes the Sabbath by his doctrine and his miracles. The ten commandments he recognizes without omission or alteration. As the Jews had fallen into various superstitions contrary to the true import of the law of the Sabbath, he sweeps away these austereities and leaves it in its genuine simplicity and grace—as being "made for man, and not man for it." He intimates, also, a change to be made in its observance, and claims to be its ruler, sovereign, and Lord. The particular day being of the essence of the law, it is silently introduced. The very nature of the gospel as an universal religion might seem to lead to it. The Lord of the Sabbath, he that was greater than the temple, he that wrought in the works of the new creation as Almighty God had in those of the old, laid the grounds for the change before his passion. After his resurrection he established the first day's rest by his gracious appearance on that day, and his mission of the Holy Ghost. The Apostles follow their Master's example—they declare in their epistles the Mosaic law abolished. They tolerate indeed, till the destruction of Jerusalem, those who from prejudices and misapprehensions kept the Jewish Sabbath, and they attend the synagogues in order to meet the Jews and proclaim the gospel; but they themselves honor the Christian Sabbath; and, after the abolition of the Mosaic polity and state, they leave it as the badge of our faith in Christ, as our protest against Judaism, as our season of Paradise and Patriarchal repose transferred to the day of the gospel; as our pledge and anticipation of the rest and salvation of heaven—and they charge the universal church to celebrate on that day, not only the glories of creation, the blessings of redemption, and the hopes of a heavenly felicity, but the triumph of the Redeemer, in which they centre, and by which they are secured.

WILSON.

For the Boston Recorder.

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tions have been commenced in France. Some friends of the gospel have issued a religious journal, entitled "The Seigneur" [le Seigneur], which is published twice a week. This is an important enterprise for us, which will second with all your efforts; for the journals in this country exert a powerful influence upon the people; and we hope that by means of the Seigneur, the truths of Christianity now too little known, will be spread among the intelligent part of the community. Another publication is to be announced, entitled "Le Concord," and which will appear *every month*, in a pamphlet of three or four sheets. M. Amand Saintes, formerly a Catholic ecclesiastic, but now a Protestant minister, will be the principal editor of *Le Concord*. There is also to be published at Geneva a journal entitled the *Protestant de Genève*; but this, it is to be feared, will be under Socinian influence.

I have much more to communicate, and among other things wish to say something respecting the sect of the *St. Simonians*, who begin to make some noise; but this letter is already long, and I reserve this topic for my next.

REVIVALS.

From the *Journal of Humanity*.

FOUR-DAYS MEETING IN ANDOVER.

The exercises of the four-days meeting were commenced on Monday evening, the 12th inst., and followed by other exercises through the next succeeding four-days. Three sermons were preached each day, and many prayer meetings held as would occupy the rest of the time, except allowing sufficient interval for persons to go to their homes and return to the place of worship in the morning, before noon, and in the latter part of the afternoon. The meetings were very clearly defined, and the 9 A.M. service at night, Strict order and decorum reigned throughout, and a particular attention to every thing which pertained to solemn stillness.

It was myself a witness of most of the exercises. Having never before attended a meeting of this kind, it was not natural for me to observe, with particular attention, every thing that passed, in order to satisfy myself whether there is any good foundation for objections against meetings of this nature. I can only say, that I saw *nothing*, which could justly give rise to the most serious objection, on the part of good order and decorum. Never was I more seated in an assembly, where more solemn and reverent it was.

WINDSOR ASSOCIATION.—Most of the churches in this Association have been revived. In Hartford the revival has been powerful—150 conversions, and 60 of those in the Sabbath School. In the church of Post Mills and West Fairlee, 80 conversions, of which 35 are heads of families. In Bradford 35. In Corinth a recent revival—20 added to the church since Aug. 1st. In Newbury there have been not far from 70 conversions, and 12 family altars erected. In Washington there have been 22 conversions in the Sabbath school. In Chelsea the work has been great—100 conversions, and 50 added to the church the 1st Sabbath in Sept.

WINDSOR ASSOCIATION.—There are 17 churches in this Association, and eight have been revived, but not so great a degree as the others in most other Associations.

The most favored are Watsville, Fayston, Barre, Plainfield and Marshfield; and in Middlesex where there has been no church the Lord has appeared in mercy to provide.

Revivals have occurred in other places in this vicinity.

The field is white already for the harvest; but these are comparatively no laborers. There are but three Presbyterians ministers in the county, and one of them will leave soon, if he has not already left. There are little churches planted in almost every town in the county, where there is nothing wanting save ministers of the gospel, in order to build up most interesting societies. It is a fact, that while the attention of the people at the east has been turned to the western valley of New-Hampshire, this region has been entirely overlooked.

Will not the good God, while they relax not their exertions for the western valley, just examine the wants of their own State, and make some efforts to supply its wants?

Yours, S. C.

WINDSOR ASSOCIATION.—Practiced meetings began in this Association in May. In Norwich the first was held, and produced very happy effects in healing a division between the two churches of that place. The next was held in Windsor, and was accompanied with a blessing. At least 50 persons were converted.

The meeting at Windsor was held at Wethersfield, where a revival commenced immediately, which is still in progress—about 20 conversions, and a great proportion of them young people. In Barnard, a pleasant revival has been enjoyed for a year. In Hartford North, and Hartford West, revivals are in progress, and in Woodstock.

BLAKE RIVER ASSOCIATION contains but 4 churches.

In Springfield there is an incipient revival—23 conversions.

In Granville there has recently been held a protracted meeting with auspicious prospects, and in Chester appearances are favorable.

WISCONSIN ASSOCIATION.—There are revivals in several of the churches in this Association, but some of them are recent to be reported. In Beloit there has been a great work—between 90 and 100 conversions, and 67 have been prepared for admission to the church. In Madison, there has been a revival and in Wardsboro, in Halcott, Williamson, Jamaica and Putney, recent protracted meetings have been held, from which no definite intelligence has been received.

I believe it to be impossible for any man who has a fervent heart, to present in such an assembly as this, and not to be affected. Christians of course must be moved and melted. Unfeeling, however, during, would be brought to secret movements of sin as to the cause they are pursuing or, if they are guilty, far to exceed, what would be expected of them. I have seen them, but have, when they cast a glance upon the audience of the assembly, To look on such a scene with indifference, is altogether impossible.

Had it been known that the next hour of every individual there would have been his dying hour, one could not well imagine that the solemnity would have been greater.

Since the close of the meeting, the favorable appearances continue to increase. Indeed, such is the state of things here, present, that sermons, at least, are indefinitely extended. Nearly all seem to feel that they have a soul to be saved or lost, and look with an interest on the occurrences which have been related.

Such are the scenes of which I have been an eyewitness. Why they should be characterized with the name of enthusiasm, I know not. That they have, at some times and in some places, been extreemly gaudy, in meetings of this kind, I am compelled to believe. I do most heartily disapprove of all enthusiasm, and all extravagance. True religion is a quiet scene, while they exist. But why it should be called enthusiasm, and not extravagance, I leave to the ears of the world and the persons of pleasure, and attend to the interests of our succeeding weeks. I am not able to see, why it should be called extravagance, to be deeply sensible of salvation, and despair for sin. I am not able to see, as long as I read the Bible, or consider the character and destiny of man.

How many of all who are now affected, will persevere, I pretend not even to conjecture. That some should remain like the dog in a comb, would be agreeable to moral experience. That many will persevere, I hope and trust; for the work done here, for sin, I have the ability to judge, to be the Lord's, and it is truly a glorious work.

AS OBSERVER.

REVIVALS IN VERNON.

From notes of the narrative of the state of religion as given in at the meeting of the *General Conference of Vermont*, recently held in Windsor, the Editor of the *Chronicle* selects the following revival intelligence.

PAWLET ASSOCIATION.—Out of 16 churches, 14 have been favored with revivals. In Rupert there have been 90 conversions, for which an addition of 65 has been made to the church. In Dorset there are from 40 to 50 conversions. In Manchester 100 conversions, and 70 are in the Congregational Society. In Bennington 133 were admitted to the church the first Sabbath in September, of which 77 were baptized from 12 to 60 years of age. The same day ended a protracted meeting, (the second held in this place,) at which there were 200 anxious inquirers. In Simeon there is a revival of recent date and 12 conversions. L. P. Peart a protracted meeting was held August 29, and there have been 40 conversions since.

ROCKINGHAM ASSOCIATION contains 15 churches. Of these 10 have experienced a revival. In Brandon, there have been 100 conversions. In Putney 100. In Rutland East 150. Rutland West 15. In Bennington 120. In Orwell 100. In Hubbardton 15. In Weybridge 100. To these have been added 100 conversions in several other churches where there are revivals, the number will probably be between 700 and 800.

ADDISON ASSOCIATION.—In this Association protracted meetings have been held in nearly all the churches, and have invariably been attended with a blessing. In Middlebury there have been 200 conversions in the Congregational church, which 19 are more in the College and 19 in the Faculty. St. John's in Middlebury 100. In Shoreham 30. In Vergennes from 20 to 40. In Charlotte 60. In New Haven 150 in the town. To the church have been added 96. In Weybridge there have been 50 conversions. The County Conference recently held there was blessed to the good of souls.

CH. MIRROR.

In *Fazazzet*, it is a time of more than usual attention to religion, and especially of hope and encouragement to the people of God.

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lected by \$11,000.—Respect, refined.—Establishing of Merchants.—Principles great Hindrance to the welfare of the Churches.—Sue on the Immorality of the Foreign Countries.—Prove Vol. 1.—Things to be avoided in foreign Cities.—Benefits of men who continue the New-York State Committee.—An answer to Treasurer's—Members of the Society.—Origin of the Use of Tea and Liverpool.—Statesmen.—Origin of the Masters of Intemperance.—Error of the.—Judge Hall's—Army.—General Jones' statement.—Lieut. Gallinger.—Dr. Warren's report.—Army.—Judge Hall's—Temptation of the Fathers upon their Son.—Sewall.—Testimony of Dr. Hale's—Testimony of Physicians Celand's Tables.—Deaths of.—Statement.—Barbour's Bastard Bodies—London Association to abstain from the Use of Intoxicants.—those materials with which are disposed to make efforts to the greatest advantages, by which they are irritated at length; and in a course and influence the minds with them.

ANDOVER THEOLOGICAL SEMINARY.

The Order of Exercises for the Examination on Wednesday Sept. 28, was as follows:

1. Prayer.

2. Importance of Correct principles of Interpretation.

John U. PARSONS, Parsonsfield, Me.

3. Causes which led to Catholicism.

GAMALIE C. BEANS, W. H. Brewster.

4. On the import of the word Jehovah.

EDWARD W. FULLER, Plainfield, C.

5. Love to Souls.

THADDEUS B. HURLETT, Madrid, N. Y.

6. Influence of natural Temperance in the formation of religious opinions.

GILES LYMAN, Shruburne.

7. Consequences of denying the inspiration of the Sacred Scriptures.

STEPHEN SALISBURY, Headstone, Vt.

8. The Controversial influence of Metaphysical and indigent Physicians in Doctrinal Theology.

JOHN Q. A. ELLSWELL, Lyndon, Vt.

9. Importance in the Study of the Scriptures.

PRESERVED SMITH, Winchester, N. H.

10. Conversion of Paul considered as developing the principles of the Divine Government.

MORRIS E. WHITE, Ashfield.

11. Value of Dogmatic History to a Theologian.

ALVAN TOSBY, Amherst.

12. Sacred Music.

13. Interpretation of Genesis ii.

SILAS BAKER, Edgerton, Vt.

14. Indulgent Preaching.

JOSHUA FISHER, Blackhill, Me.

15. Inquiry into the meaning of "being baptised for the dead."

SAMUEL HOPKINS, Northampton.

16. Circumstances of the age which render it through acquaintance with Theology necessary for a Preacher.

SAMUEL W. COZZENS, Mayfield, N. Y.

17. Scriptural Illustrations.

EDMUND GARLAND, Parsonsfield, Me.

18. Is Philosophy alone sufficient to enable one fully to interpret the Scriptures.

SEWARD KENNEY, Chester, N. H.

19. Sources of Corruption in Christianity.

CHARLES S. TUCKER, Andover.

20. Religious Preaching.

DANIEL C. BLOOD, Oxford, N. H.

21. Is there any good ground for the distinction which is sometimes made between *diabolos* and *dogeion*?

DAVID B. LYMAN, New-Hartford, Ct.

22. Sacred Music.

23. Use of Music.

24. Use of the Prophecies.

SAMUEL TALBOT, Freetown, Me.

25. Why do we need critical knowledge in order fully to understand the Bible?

EDWARD F. CUTTER, Portland.

26. Syrian Christians in India.

JASON CHAIN, New-Haven.

27. False Philosophy the chief cause of religious controversy.

HENRY J. LAW, Palmer.

28. The demand made on the preacher by the activity of the Devil.

JOHN J. OWEN, Johnston, N. Y.

29. Sacred Music.

30. The influence of the doctrine of Saints' Perseverance on Christian Obedience.

ASSESSOR BOUVELLE, Fitchburg.

31. Interpretation of 1 Timothy v. 22.

JOHN WILDE, Dorchester.

32. Endless punishment of the wicked not unreasonable.

CYRUS HOLMES, Haddam.

33. Geography of Haddam.

EPHEMUS STEPHENS, Litchfield, Conn.

34. Preaching to the sensibilities and the imagination, to the neglect of the conscience.

W. M. STEARNS, Bedford.

35. Leo X.

WILLIAM GAGE, South Reading.

36. Duty of ministers to preserve their health.

JOHN W. NEVINS, Chester Co. Pa.

37. Importance of thorough mental discipline to the preacher.

JOHN B. RICHARDSON, Middlebury, Vt.

38. The influence of the present.

1 Cor. xiv. 34.

39. BENJAMIN LARKEE, Charlestown, N. H.

40. Endless punishment of the wicked not unreasonable.

CYRUS HOLMES, Haddam.

41. Religious influence of the crusades.

JOHN MORRILL, Worcester.

42. Preaching the truth in love.

THOMAS BEAVEREY, Natick, Vt.

43. Preaching to the sensibilities and the imagination, to the neglect of the conscience.

W. M. STEARNS, Bedford.

44. Moral dispersion preparatory to the gospel.

NATHANIEL S. FOLSON, Portsmouth, N. H.

45. Our views of history should be influenced by feeling.

EDWARD A. PARK, Springfield.

46. Characteristics of preaching among the Fathers of New-England.

JOSEPH S. CLARK, Plymouth.

47. Hymn. 48. Doxology. 49. Prayer. 50. Benediction.

CONSECRATION OF MOUNT AUBURN.

The public religious consecration of the new burial ground at Mount Auburn, took place on Saturday last, at the appointed time. The novelty and solemnity of the scene, in union with the deeply impressive character of the performances, were such as to impress an interest in no common character on the hearts of all who were present. A natural amphitheatre was formed by one of those deep and abrupt gorges for which Mount Auburn is remarkable, a platform reared for the spectators at the bottom. So favorable was this arrangement, that of an audience consisting of from one to two thousand persons, the most remote were able to hear every word with distinctness. Appropriate and impressive prayers were offered by the Rev. Dr. Ware, and the Rev. Mr. Pierpont. The address of Judge Story was solemn, patriotic, eloquent.

The day was fine and cloudless. The picturesque view of the audience seated among the trees, and the solemn tones of appropriate instrumental music, had a charm which it is difficult to describe. Many spirits of the patriotic organization; and an interest which must tend to prolong this meeting, and is peculiarly needed at the present time, and those revivals of religion and piety which are now to be seen throughout our country. Why may not every church in America, and every church in the world, be thus consecrated?

OF THE SABBATH.
An Enquiry in making known the community, that it takes measures to collect intelligence on the service of this number of its members.

SECTION.
of constituting the Sabbath as the citizens of our State; pursued, in such a way as to give no plan seems to have no effect over the whole State.

—I know how easy it is to see the Sabbath as an enemy; and I wish we could leave the enemies of the world, and leave the enemies of God, to silence and shame, and keep this sacred day, that is in persuading their own minds.

END OF THE SABBATH.

For the Boston Recorder.

BOSTON BAPTIST ASSOCIATION.

The letter from the first Baptist church in Boston states the baptism of 37 in the last year. The second church in Boston had received 42 by baptism. The church in Charles Street, Boston, 59. The church in Medfield, 4; in Newton, 7; in Woburn, 21; in Weston, 5; 1st in Chestnut, Boston, 7; 1st in Cambridge, 4; 2d in Cambridge, 9; in Littleton, 5; in Canton, 13; in Dedham, 7; in Framingham, 20; 2d in Cambridge, 6; in Townsend, 1; in Brookline, 23; in Watertown, 15; in Randolph, 23; in South-Boston, 23; in Hingham, 19. Making a total of admissions by baptism 430 in last year, to the 25 churches—

It is expected of them—God expects it; their Master in heaven expects it; the world expects it; and if they hold back in an enterprise so peculiarly their own, they will disappoint the reasonable expectations of all that witness for them.

There example would influence others—If all our churches would come up to this work spontaneously, and with one heart, might not the best part of our congregations pretty generally be induced by proper efforts to follow their example.

Reluctance on the part of Christians would ruin this sacred cause—If they will not make up the Sabbath, who will? If they stand off, and are a multitude of pulpit objections, and are not converted or turned into the measure by the opportunity of friends, or fished out by the repulses of worldly men, can they expect others to rally around the Sabbath.

The venerable Bishop Clark having resigned the Episcopate of Ohio, the Convention of the State, at a recent meeting, unanimously elected the Rev. Charles P. McH. of Brooklyn, to fill the vacancy. Mr. McH. was just received an invitation from St. Paul's club in Boston, rendered vacant by the resignation of the Rev. Mr. Potter.

N. Y. Jour. of Commerce.

The Library of the late Bishop Holart is to be exposed to public sale, during the sitting of the Convention of New-York, which convenes on Thursday, the 28th of October.

The Convention of the Eastern Diocese will convene at St. Peter's Church, Salem, on Wednesday, the 28th of this month. A Missionary Sermon will be delivered on the evening of that day, and a Lecture on the subject of Sunday Schools.

What price?—If we refuse to pay the price, we must pay the consequences.

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POETRY.

For the Boston Recorder.

A MOTHER IN HEAVEN TO HER DYING INFANT.

Hush thee, my wailing one!
Thy Mother hoverest near,
Her breath is thy pallid cheek
Her whisper in thine ear,
She may not dry thy tears,
Her hand is with the dead,
Oh! rise to these immortal spheres
Where tear was never shed.
Keen anguish wrings thy breast,
And wakes the gasping sigh,
Cold dews are gathering o'er thy brow,
And darkness veils thine eye,
Dread not the parting pang,
It bears thee to thy home,
It lays thee at that Saviour's feet,
Where pain never come.
Long hast thou dwelt on earth
Perchance thine erring path
Had led through ruin and despair,
On to thy Maker's wrath,—
Heaven hath no shade of sin,—
Heaven hath no temperate charms,—
Friends!—Friends!—why will ye thus withhold
My infant from my arms?

One tie detains thee still,—
Love binds thee down to pain,—
Almighty! if it be thy will
Now loose this angel's chain!—
Bale!—they who mourned for thee
And tread the heavenly way,—
Shall soon thy glorious mansion see,—
Come,—dearest,—come away.

Hartford, Conn. Sunday, August 28th, 1831.

MISCELLANY.

From the Boston Daily Advertiser.

RUSSIAN CHOLERA.

The disease now raging in the North of Europe very naturally excites an unusual degree of alarm. The vast extent of country over which it has travelled; its unusual fatality, the suddenness of its attack and the rapidity with which it terminates, are all circumstances well calculated to produce consternation in the minds of those who are not excited on ordinary occasions. It is the imperative duty therefore of our municipal authorities to adopt every measure which a wise prudence can dictate to avert from our shores this tremendous scourge.

The panic however which its ravages have produced may perhaps in some degree have prevented us from considering what is the best course to pursue, and there seems to be no way so likely to arrive at a correct conclusion on this point, as to ascertain if possible the mode in which the disease is propagated. This to be sure is necessary matter, but a few hints on the subject may lead others to much deeper and more useful investigation.

It is not hazardous too much, I presume, to say that every medical man will agree, that it must be propagated in one of three ways. 1st. The first of these is by contagion, as the small pox is communicated. 2d. By *malaria*, or effluvia arising from an infected district, as is the case with fever and ague, bilious remitting fever, &c. &c. And 3dly. By the atmosphere, as happens with influenza.

Let us examine each of these sources separately. By *contagious* diseases, as the name implies, were originally intended those only which were communicated by contact with the sick; but it now embraces such as are capable of producing in persons in health, by the exhalations from the bodies of patients sick with the disease, a malady of precisely the same character. These exhalations in some diseases of a highly contagious nature, as the small pox for example, can communicate to other substances, as beds, clothing, &c. &c. the power of communicating the disease. But the power of communicating the disease does not extend to a great distance from the bodies of the patients or the substances to which they have imparted the contagious principle.

How then does this apply to the present case? It is obvious, that if the disease be a contagious one, a crew on their arrival from Russia in this country would be unable to communicate it, if they had been healthy during their voyage.

Because the longest time ever known to elapse between exposure to the causes of the disease and the appearance of the disease is said to be twenty days, though the usual period is from seven to fourteen. The voyage being so much longer therefore is the best quarantine which the seamen could perform.

But it may be said, as was in fact suggested in your paper on Monday, that the disease may be imported in the cargo, even when the crew have been exempt from the disease on the voyage, "as it is the practice to employ the Russian laborers to take on board and screw the hemp, wool, hides, feathers and other merchandise in the hold of the vessel;" but it can hardly be supposed that persons laboring under a disease of so malignant a nature would be able to attend to these duties, nor does it appear how the goods could possibly be so charged with the contagion in any way. Even Sir Henry Halford, who is a firm believer in the contagion of cholera, states, I think, that as yet there has been no evidence of the disease having been conveyed by merchandise.

I do not intend to say that the disease is not contagious; but I do mean to say, that if it be, it could not be brought to this country unless the disease was on board the ship during the voyage, or some special pains were taken to charge some parts of the cargo with the contagion, though I do not believe it possible that it could be done.

Now what is the evidence on the subject of the contagion? Doctors Russell and Barry, two eminent British physicians who were sent to Russia to examine the disease, pronounced it to be in all respects the same as the cholera of India, but gave no opinion to its contagion. This latter disease has been thought by a very few only of the British medical officers in the East Indies, to be contagious, but on the contrary it has been pronounced by hundreds to be of a non-contagious character.

Nearly all the physicians of Moscow, after it had raged there some time, were unbelievers in its contagious character; so was the celebrated Dr. Albers, who was employed by the King of Prussia to investigate this very subject. The opinion said to have been given by the physicians in St. Petersburg is worth no more than an opinion that might be given here or in England, as it was pronounced before the disease had arrived there. The fact is, that wherever it has been an immense majority of the physicians who have had ample means of observing it, have declared it non-contagious, whilst it has been pronounced contagious by those who have not seen it.

Its introduction into St. Petersburg, notwithstanding the quarantine, *cordon sanitaire*, and all the other measures of precaution that were adopted, is a pretty strong proof that it must have found its way there by some other means than by those of contagion. It is well known that the small pox, a disease of a very contagious character, can be confined to a small extent of country, by much

less rigorous means than those which were adopted in Russia to arrest the progress of cholera.

Still I do not say that it is not contagious, though sufficient evidence has not been produced to satisfy me that it is so.

2d. With regard to the second source, but little need be said. By *malaria* is meant the exhalation arising from the decomposition of vegetable or animal substances capable of producing disease, and occurring at particular seasons of the year and in particular districts of country. It exerts its influence in a very limited sphere, a distance of a few miles from the seat of the pestilence being oftentimes perfectly healthy. It arises from the soil at certain seasons of the year in some particular latitudes, though some years are more favorable for it than others.

This then cannot be the source of the cholera, which appears in a great variety of climate, in all seasons of the year, and extends over vast tracts of country.

3d. The third source from which it may arise is the atmosphere. Though we are entirely ignorant of the change that takes place in the atmosphere, which renders it capable of propagating disease, the fact is no less certain that it sometimes does so. It is particularly noticed by Sydenham, who called it the epidemic constitution of the air, and there are several diseases which are communicated in this way, such as Influenza, Scarlet Fever, and Measles, though the two latter are generally suffered to be propagated by contagion also. Diseases, which are conveyed in this way by the air appear at all seasons and in all climates and with a rapidity which is wholly unknown to contagious diseases. They usually affect the feeble and those broken down by intemperance, and excess in the first instance, but others fall victims if this state of the atmosphere continue.

This would seem to be the most probable origin of the Russian cholera, and the prospect of its reaching our shores is far greater than if it came from either of the other causes. We know not, however, to what extent the ocean may modify the air, and disarm it of its infectious power. It is probable that we do much; but whether it does or not, our greatest safeguard must consist in living temperately and abstemiously, avoiding all unnecessary fatigue and excitement, and not placing too much reliance on quarantine regulations.

TEMPERANCE LETTER.

Extract from a Letter to the Mechanics of Boston, respecting the Formation of a City Temperance Society. August, 1831.

Good has Done.

It is asked, secondly, What good has been done by Temperance Societies?

We answer, that, if no other good has been accomplished by them, than the combination of 300,000 individuals in the cause of temperance, even supposing that not one of these individuals had been intemperate, the remuneration would have been ample for all the labour and the cost at which this combination has been effected. *Three hundred thousand persons, and many of them young persons, are combined in the cause of abstinence from the use of ardent spirits except as a medicine.*

Under this engagement, they are morally secure. Some of them, indeed, may still fall into intemperance; but probably not a twentieth part of the number, that would otherwise have fallen into it.

Yet this is not all the good which these Societies have done. It appears from the Report of the American Temperance Society, in January, 1831, that not less than 3,000 *cases are known of individuals, who had lived in intemperance, and who, through the influence of these Societies, have been entirely reformed.* Six years ago, every confirmed drunkard was given up as irretrievably lost. No project was thought to be more visionary, and no labor more hopeless, than for the recovery of one who had been long intemperate. But Temperance Societies have, in this respect, wrought changes which are only less than miraculous. They have brought to light, as it would seem that no other means could have brought to light, the power of opinion and of sympathy. They have opened their arms to the drunkard, when they have restored him to mental and to bodily soundness. They have restored him to himself, to his family, to society, and to his Maker. Is not this a good which is worth all the efforts that have been made to obtain it?

Again. Through the influence of these Societies, more than a thousand distilleries in the United States have been stopped; and more than half of those which were in operation in the State of New York a year ago, are now disused. Who could have anticipated a result like this from the exertions of five or six years?

Again. It is ascertained that, within the same time, upwards of 3,000 sellers of ardent spirits have wholly renounced the traffic. Could six or sixty years of legislation upon the subject have done as much for the cause of temperance as this?

Again. The diminution in the quantity of *foreign liquors* passing through the New York market, during the last three years, has been 1,471,718 gallons; saving about as many dollars, and being a falling off of more than 33 per cent. *Of domestic spirits*, the diminution has been about 2,000,000 gallons; worth, at first cost, about \$200,000; and a saving to the community of nearly \$2,000,000. How much greater must the saving be, if this quantity be estimated at the retail price?

Temperance in Towns.

Again. See what these Societies have done, and are doing, for the *towns* in which they have been established.

We refer you, for example, to *East Machias, in Maine*. A Temperance Society was soon after its organization, on the 17th of February, 1827. At that time, there were ten grog-shops in the village, at one of which twelve log-sheds of rum were annually drunk. But there is not now, says the Second Report of the American Temperance Society, a licensed grog-shop in that place. All the principal traders have engaged, that they will not import any more ardent spirits. A fine saw-mill was recently built there, and the foundations were laid when the weather and the water were extremely cold. But the mill was completed without the use of any ardent spirits. Two masters of vessels, also, belonging to that place, have set a noble example. They have been to sea without having provided any ardent spirits, and have made decidedly the shortest and most profitable trips. It is worth mentioning, also, that an aged mechanic, who, for nearly fifty years, had greatly reduced himself to want, and destroyed the happiness of a respectable family, has joined the Society, and been a member for nearly two years. He has since wholly abstained from spirituous liquors; and, with no other means than he before possessed, has provided well for his family, and has built a comfortable house for himself at the expense of \$100, for which he owes not more than \$50. How many thousands are there, now, in the most wretched poverty, who, if they would follow the example of this mechanic, might be as respectable and respected, as happy, and as well off, as he is!

Again. Look at *Belchertown in Massachusetts*. In June, 1827, eleven persons there associated in the cause of abstinence from ardent spirits, except for medical purposes. In June, 1828, a public meeting was called, to take into consideration the expediency of forming a Society for the Promotion of Temperance. This Society, says Mr.

Coleman, the minister of Belchertown, has gradually increased, and now consists of 120 male members. And the result has been, that while, in 1824, 8056 gallons of ardent spirits were consumed in that town at the cost of \$4883, the quantity consumed in 1828 was 2090 gallons, at the cost of \$1440. That is, a less quantity of ardent spirits by 5066 gallons was consumed there in 1828 than in 1824; and the saving which is thus made in a single year, is \$343. Now, the annual taxes of Belchertown, for the year 1828, were, minister's tax, \$600; school tax, \$300; town tax, \$1200; and county tax, \$350;—total, \$3430. The saving, therefore, which was made in that town, through the instrumentality of its Temperance Society, in one year, was thirteen dollars more than the whole amount of its annual taxes. Let there be an equal reformation in the use of ardent spirits—and why may there not be?—in all our towns, and not only will there be no complaint of taxes, but in a few years the necessity will scarcely remain of prisons or of almshouses.

Surprising Co-operation.

In truth, it would not be difficult to make a large book, consisting of details of facts in answer to the question, What good has been done by Temperance Societies? Even if no cause has been followed with the blessing of Heaven, this cause has that blessing. Agriculturists, mechanics and merchants, physicians, clergymen, and lawyers, men and women, the old and young, and from every extremity of our country to the other, are co-operating for the promotion of temperance. New associations are forming, and old ones are receiving new members. Military companies are uniting for the cause of ardent spirits on parade days. Merchants in the country are ceasing to buy and to sell them. Buildings are erected, and factories are conducting their operations, without them. There are towns in which three fourths of the inhabitants are members of Temperance Societies; and, consequently, in which three fourths of the inhabitants refrain from the use of ardent spirits, except for medicinal purposes; and there are towns in which more is saved by abstinence from this poisonous and destructive stimulant, than the whole amount of their taxes. How light, indeed, would be the support of government, of schools, and of the institutions of religion, if the single vice of intemperance were banished from among us! For example, it is estimated that, from 1828 to 1829, not less than \$100,000 were saved to New Hampshire through its Temperance Societies. What, then, would be the saving in that state, and in our town, and in any of our states, if all should be combined in the cause of temperance? Above all, what would be the moral saving, the prevention of every species of vice and wretchedness, the security given to life and property, and the addition made to virtue and happiness, if temperance should universally prevail among us!

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